Volume LXXXI CHICAGO, June 13, 1918 Number 15

UNITY

Freedom, Fellowship and Character in Religion

FARM PICTURES.

Eyes right! Observe the seeds of corn as they fall from your hand.

Think of the harvest.

Think of sturdy men and women, East and West, feasting on the corn cake and Indian meal and hominy.

Think of useful cattle and hard-worked horses relishing the sweet cobs.

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Nay, you may even get a glimpse at the very secret of things.

All the revolution that mankind is yearning for is just this: to make men look in the direction of their work, to emphasize service and not wages, to ask How much good will it do? and not Does it pay?

Eyes right! and you will do your share in setting the world straight.

And corn will be worth more in those days, too,

For it will be a message of good will, and to eat it will be a feast of thankfulness.

—*Ernest Crosby.*

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UNITY

"HE HATH MADE OF ONE ALL NATIONS OF MEN"

VOL. LXXXI. THURSDAY, JUNE 13, 1918 NUMBER 15

THE UNSEEN MIRACLE.

The angel of the night when night was gone
High upon Heaven's ramparts, cried, "The Dawn!"

And wheeling worlds grew radiant with the one
And undiminished glory of the sun.

And Angel, Seraph, Saint and Cherubim
Raised to the morning their exultant hymn.

All heaven thrilled anew to look upon
The great recurring miracle of dawn.

And in the worlds beneath them—men
Rose, yawned and ate and turned to toil again.

"The Dreamers." —*Theodosia Garrison.*

A young Unitarian preacher in Boston, Paul Harris Drake, who lost his pulpit because of his pacifism, and who is now a writer for the Boston *American*, has written a book on "Democracy Made Safe," published in Boston by Le Roy Phillips, successor to the Sherman French Company. The theme of the book is the failure of money to serve a genuine human purpose, and how it may be abolished to the great advantage of mankind. It may be that Mr. Drake has not made it quite clear how we may dispense with money in all the relations of life; but he has certainly made a strong and effective plea for that conclusion. The language used is simple, the line of argument followed is concrete, and the facts presented in regard to the effects of financial interests upon all phases of modern life is worthy of the most careful consideration. Bankers and financiers may not be convinced by this book, but many other persons will accept it as suggesting the source of many present-day evils, and as offering a simple remedy for many of our social defects. Its criticism of existing conditions is plain and direct and worthy of attention, even if the plea for the abolition of money is not accepted. For a first book it is original, bold and interesting in a high degree.

G. W. C.

Much is being said these days about the Bolsheviki and Trotzky as the chief exponent known to us of their conceptions of the state. Therefore Trotzky's two books, "The Bolsheviki and World Peace," published in New York by Boni and Liveright, and "Our Revolution: Essays on Working-class and International Revolution," published in New York by Holt, are likely to attract much attention. Evidently the views of the Russian revolutionists are largely misunderstood by many persons in this country, and are very generally misrepresented by the press. A reading of Trotzky's books gives no such impression as the newspapers have created. His manner is plain and direct, his arguments rational and sane, his style one of moderation and cautious statement. There is none of that wildness and revolutionary rant about his books which the press has led us to expect. On the other hand, those not familiar with Marxian Socialism might find themselves puzzled to discover anything markedly revolutionary in either of these books. And yet the first was written during the revolution of 1905 and the other while Trotzky was in New York immediately preceding the present revolution. These books ought to be carefully read by any one who would understand the present Russian situation and the aims of the revolutionists.

G. W C.

In his recent Free Religion's address in Boston Mr. Ratcliffe raised the question what kind of spiritual stock the different types of churches would have left upon which to do business when peace comes. The Pope had really done something worthy of a spiritual leader. He had tried to be a mediator; he had never been a mere partisan. In this respect the Catholic Church would seem to have gained prestige. One can guess what might have happened if the leaders of Protestantism had co-operated with him? The great established English Church still had at least its traditions, its beauty of form, and its architecture. But it seemed not to have had any memorable word for the times? It would probably stand to lose rather than gain. As for the Free or Non-Conformist Churches of Great Britain, he saw nothing ahead of them but bankruptcy. In the past indeed, bare as their worship had been, they had given the nation a grand service; they had once stood for conscience and the supremacy of conscience; they had stood for the freedom and the sacredness of the individual soul. In this testing process of the war they had given up their splendid message; they had lost their place as defenders of the rights of men to think for themselves. The reference here doubtless was to the cruel treatment of the conscientious objectors. Was there any time when the leaders of the churches could not have put an end to this scandal and tyranny, if they had chosen and dared? Let us hope that American churches are not today going bankrupt in their moral capital precisely as the English churches have so shamefully done! Where have they thought out the relation of their religion to conscription?

C. F. D.

There was no better address in Anniversary Week at Boston than that which Mr. S. K. Ratcliffe, the well-known English lecturer, gave before the Free Religious Association on the Outlook for Religion in Great Britain after the War. Speaking of the different ways open before the churches on the entrance of the nation into the war, he said that they might have kept quiet, thus leaving the talk of war to those who had made the war and were responsible for carrying it on; they might thus have tried definitely to give to weary and suffering people rest and comfort for their souls. Or again, they might have done what the speaker evidently believed to be their supreme service; they might have set forth a religion, which could bear no barriers or boundaries between the nations, a religion whose sympathies would have swept over the national lines and sought men's hearts in all lands. What did the churches do? They turned their religion into an old-fashioned tribal business, and presently men in the different nations were praying for victory, each to a tribal God! Perhaps some day we shall see the whole address in Mr. Ratcliffe's own admirable language. But is it not startling, that whereas, in the early days, the Christian fellowship was the most vital and universal bond that existed, it has come to be one of the least real or significant, and all sorts of temporary alliances and associations bind men more closely than their religion does?

C. F. D.

A Gentle Militant

It is hard to think of our friend and colleague, Mr. Gannett, as a militant. Through a long lifetime he has exemplified as well as taught the power of the gentle life. His message has always been that of love and the accents more than the arguments have taught the beatitudes of the peace-maker. But in a pamphlet of forty pages, privately printed, entitled "THE HATE THAT HEALS," he has undertaken, so far as the allied forces are concerned to justify the policy of violence, the philosophy of war. Copies of this pamphlet can be obtained for twenty-five cents, all the proceeds of which go to the Red Cross work. Address 3 Berkeley Place, Cambridge, Mass.

Mr. Gannett divides his sermon into four little chapters, namely, "Germany in Belgium," "Pacifist, or Resistant?" "Our Own 'Belgiums'" and "Brothers Gone Wrong." In Chapter I he has restated the story of the war and scores the sins of the invader. These pages are too true, but they are not all true and by no means are they all the truth. All wars leave a trail of atrocities, which atrocities are exaggerated in all conflicts, as our own pitiful experience of the Civil War goes to show. In the second chapter Mr. Gannett argues well and carefully, as he always does, but there is danger that he has begged the question in stating it. It is not now any more than in the time of Jesus, Pacifist, *or* Resistant, but pacifist, the *higher* resistant. It is the belief of the intelligent pacifist that there are other and more effective ways of *resisting* wrongs than with carnal weapons, and that these "more effective ways" are open to nations as to individuals. Wrongs are not righted by perpetrating other wrongs. However it may be on the lower limbs of the biological tree, or even in the earlier stages of human development, the pacifist believes that the *wit* of man is more than a match to the *brawn* of man, anyhow, that war can scarcely be justified on the score of resisting evil, because the killed and the killing are scarcely responsible for the wrongs perpetrated. At any rate, as Mr. Gannett carefully shows, the *sword* and the *word* are involved in any struggle for the right and the wielder of the *word,* the idea, may be and often is, the most effective warrior. The ethical world is a thing of degrees. The "whip of small cords" of the slender story, used in driving the steers and the sheep out of the church yard in Jerusalem, if true, is hardly a justification or a logical precedent for the 75-mile gun and the bomb loaded aeroplane. The sanity of Mr. Gannett shines out with its usual clearness when he comes to treat of "Our Own Belgiums" and discusses the "Brothers Gone Wrong." Surely he is on safe gospel ground when he calls the physician to heal himself and recognizes the brotherhood that over-arches the trenches. Well does he say:

> Our country, also, should lead the forgiveness. Not only because she has thus far suffered the least, but because she is less under the spell of the past than the elder nations, and more committed by her history to principles that forecast the world's future. First and straightway let her cleanse herself, then, that she may be able with honor to lead. Unprepared to do her part in the war, let her prepare herself to do more than her due part in peace-making. Possibilities of the peace-making depend largely on the international temper previously organized in the hearts of the peoples. Without waiting for peace, let her begin *now* to take down the framework of hate and set up the framework of good-will in her mind. With her Allies, let her *now,* in the midst of the fighting, begin to make definite plans for the New League of Nations. It will be easier to define the plans without Germany than with her; but the sooner Germany learns what new-world arrangements she will keep herself out of until she asks to come in, the better for all. That will be "crushing" enough for her—friendless, to face a world-boycott, give up her dream of "Pan-Germanism" stretching through Europe and Asia, and in its place by her own final preference accept the terms of good-will which democracy proposes. If there be, as we hope, a Germany *inside* the Germany that brought on the war, that will be the way to reach through to it. The New World itself, the liberty of the peoples, the security of peace, the reduction of armaments, the wonderful hastening of democracy and many other reforms through the exigencies of the war, will be indemity enough for the Allies.

Childhood and Hate

Attention should be called to the grave danger attending the present increase of the spirit of Hate among the children and youth of our country which is the natural, but deplorable consequence of the war in which we are engaged. A school boy was asked

during the Spanish-American war: "What is Patriotism?" "Killing Spaniards!" was the reply. The children all about us are playing at war as if it was carried on chiefly for the pleasure of "killing the Huns." When boys of from 12 to 16 years of age take a leading part in lynching a supposed enemy to their country—as is instanced by the Praeger incident—is it not time that every agency for inculcating ethics, humanity and religion, the home, the church and Sunday School should lift up its brave, rebuking voice in protest and appeal?

It was not hate that won our Revolutionary War, but love of Freedom and Self-Government, i. e., Democracy.

It was not hate that animated the Union armies in their campaign against their Southern aggressors, it was an Undivided Nation, and the rights of free labor, white or black. "With malice toward none; with charity for all."

It is not hate that underlies our present war, but the great principles of national safety and honor, the maintenance of democratic ideals and institutions against autocracy, sympathy with innocent and oppressed peoples, and the cause of international justice and world-peace. The soldiers at the front hate least of all. Even in an enemy one may admire loyalty, self-sacrifice and heroism, as well as abhor cruelty and wrong-doing. Children can be trained to be chivalrous, fair-minded and kind, forgiving and generous, and made to realize that he who hates injures himself far more than the object of his evil disposition.

One cannot imagine a more brutalizing influence on the child-soul than hatred.

Even in Germany this has been felt. The Religious Education Society of that country, after the appearance of the Hymn of Hate, and other similar manifestations of intolerant passion, began an earnest propaganda against this danger to childhood. Miss Carola Barth, its president, a woman of rare gifts and beautiful spirit, wrote that her principal service was an endeavor to correct this threatened demoralization of childhood in Germany through the inculcation of hate. Eminent German pedagogists, William Foerster, Paul Natorp, Bruno Wille, Heinrich Wolgast and Gustav Wynecken, nobly seconded her appeals to the parental and public conscience. Lissauer himself confessed his sorrow at having promulgated his infamous hymn. The Socialists indorsed the movement for a juster and kindlier estimate of one's enemies, and a higher conception of the issues at stake in the war.

Only the "war theologians" abstained from rendering support, and went on abusing, reviling and hating as before, very much as they do in this country.

Should not public attention be called to this matter, and every agency be enlisted, the parents, the educators, the pastors, the church and school authorities, the public press, to mitigate the danger to the child-soul of an unchristian and inhuman hate?

C. W. Wendte.

State Participation

The abuses of Colonial domination as well as the danger of friction are aggravated when the government of a nation itself becomes an active partner in exploitation. By such means reckless and powerful commercial organizations may be built up, either for purposes of perpetuating injustice or of monopoly of some form of trade. Under the shelter of the German empire, through the use of force, through interlocking directorates, state subsidies and state partnerships, great combinations were built up in Germany. Some of these furnished its backbone of aggressive Pan-Germanism. One of the most powerful of these was the "Trust," which controlled the world's metal market, so far as production was concerned, while the "London Metal Exchange," through its "fixing board," adjusted prices for the world. Thus through banks holding companies, affiliations with syndicates and cartels, interlocking directorates, joint share holdings and other means of interrelation, a world-wide ramification has taken place in the metal trade. (Federal Trade Commission on "Co-operation in American Export Trade," June 30, 1916.) Similar combinations occur in regard to every exploitable commodity, and the clashing of these trusts in backward nations tends to trouble the politics of the world. To operations of this sort the term "Frenzied Finance," first used for similar efforts in New York, has been justly applied.

D. S. J.

SWEETBRIAR LIVES.

The garden has many roses,
But only one is there
Whose leaves as well as its petals
Exhale a fragrance rare.
The hero is like the rose bloom,
But beside him, lowlier strives
The life with the everyday fragrance:
Such are the sweetbriar lives.

Some of the garden roses
Die with the dying year,
But the sweetbriar keeps on growing
And is here when the spring is here.
And some lives, thank God, perennial,
Close to the house door grow
And spring would be winter without them,
For their hearts bring the spring,
You know.

Some worship the hothouse roses.
Gold buys their velvet blooms.
They nod on the bosom of Beauty,
They scent the stateliest rooms.
But the sweetbriar goes not to market,
In the crowd it asks no part,
Yet a man may love the sweetbriar
And wear it on his heart.

William Byron Forbush.

THE PULPIT

Should We Forgive All Sin?

A Sermon Preached by Rev. John Haynes Holmes, Church of the Messiah, New York City, May, 1918.

TEXT: *"Then came Peter and said to him, Lord, how oft shall my brother sin against me, and I forgive him? Until seven times? Jesus saith unto him, I say not unto thee, Until seven times, but Until seventy times seven."*

—*Matthew*, xviii: 21-22.

As I consider the question which is before us for discussion at this moment, I realize that I am presenting a problem which is certainly very old, but an answer to this problem which can hardly be described with accuracy as new.* This answer goes back at least two thousand years to the teaching of Jesus of Nazareth, and I imagine could be carried back still farther to the teachings of many of the great prophets who preceded him. And yet it has found so little acceptance from the people of any age, and seems especially so remote from the turmoils and passions of our time, that I believe it can be still regarded as a new answer to an old problem. At any rate, I have the feeling, as I start upon the consideration of this question, that I am asking you not only to meet what Theodore Parker called "the severest test of the highest generosity," but to lay hold on what still remains for most of us an undiscovered truth of the holy spirit.

In order to avoid all possible misunderstanding of our argument, it will be advisable, I think, to explain just what I have in mind when I speak of "the forgiveness of sin." Especially is it important to clear away certain misapprehensions which invariably make their appearance in any discussion of this problem of forgiveness.

Thus, in the first place, I would make it plain that in speaking of the forgiveness of sin, I am not urging that there may be any confusion in our minds upon the subject of the moral law. I chance to be one who believes that there are certain things in this world which are right and certain things which are wrong. Whether these things are right and wrong in the absolute sense, that is for all people at all times, I do not now consider. I simply lay down the proposition that for every person there is a distinction between right and wrong, and that this distinction must be kept as clear in his mind as the blaze of the noonday sun. I count nothing as more essential to the moral health both of the individual and of the race, than a conscience sensitive to what is evil, and sensitive also to what is good. Anything, therefore, which would tend to blunt this conscience, to confuse the moral judgment, to blind the inner eye of the soul to the difference between light and darkness, must be avoided like the plague. The moral law must stand supreme. No virtue, however lovely in itself, must be recognized and practiced at its expense. Therefore, if forgiveness required that we should look upon black as white, or describe evil as good, I would refuse to commend it as a virtue, and insist upon having nothing whatsoever to do with it. As a matter of fact, of course, forgiveness does nothing of the sort. Whatever our personal attitude toward the doers of evil, the judgment which our conscience requires against wrong, the war which it inevitably declares against the abominations of our time, these remain untouched. The same conscience which may exact the kindliest consideration of the offender, exacts as well the clearest recognition of iniquity.

Again, may I point out that by forgiveness of sin, I do not mean any excusing or condoning of evil in the life of the individual. Next to the importance of recognizing evil, it seems to me, is the importance of condemning it when recognized. To ignore it as nonexistent, to overlook it as natural, to condone it as venial—all this is to betray the cause of virtue and to make oneself an accomplice in the work of sin. I am one who would plead for intolerance in all matters of right and wrong. I would preach the gospel of "no compromise" with evil. Where there is falsehood, it must be condemned; where there is hypocrisy, it must be rooted out. Not to palliate, or condone, or even pardon crime, but to reprobate and destroy it—this is our business as decent men and women. And no gentleness, or kindness, or sweetness of temper, which interferes with this business, can be regarded as anything other than as a vice. But this does not necessarily mean that we shall show no forgiveness for those among us who do evil. William Lloyd Garrison was not a man given to the condonation of evil. When he started his heroic battle against slavery, he declared that he proposed to be "as harsh as truth and as uncompromising as justice." "On this subject," he said, "I do not wish to think or speak with moderation. . . . I am in earnest. I will not equivocate, I will not excuse, I will not retreat a single inch, and I will be heard." And yet when this same hater of slavery approached the slave-holder, he was all sympathy and love. "He is a man, not to be harmed," he said, "by my hand, nor with my consent. . . . While I will not cease reprobating this horrible injustice, I will let him see that in my heart there is no desire to do him harm, that I wish to bless him here, and bless him everlastingly."

Still again, I would emphasize that in speaking of forgiveness, I am not seeking in any sense to raise the question of punishment. I chance to be one who does not believe in punishment for wrong-doing. I have no place for penalties in my vindication of the moral law. Nine times out of ten they only serve to make a bad matter very much worse; and the tenth time they accomplish only what could have been more easily and beneficially accomplished by other methods. But there are people who believe in punishment as a matter not of vengeance but of justice. Just as the recognition of sin should be followed by its reprobation, so these people believe that this reprobation should be followed by punishment, else is our whole attitude toward evil-doing one of absolute futility. But punishment of this kind need not involve any hatred against the offender, or any desire to do him injury. On the contrary, it may be dictated by love of the offender, and a genuine desire to do him service. The parent, for example, who punishes his child, may be guilty of error in his understanding of moral instruction, but he is usually moved by a high sense of duty, and has no other feeling than that of compassion within his heart. It is for this reason that I contend that the question of forgiveness does

* This sermon was No. VI in a series on "New Answers to Old Problems."

not touch in any way the problem of punishment. As a matter of fact, it is probably true that the man who has put punishment altogether out of his life as a method of reform, is also the man who has put resentment, revenge and hatred altogether out of his heart. But these two things do not necessarily go together. A man may refrain from punishment, and still hate. When Junius Brutus, the Roman consul, put his own sons to death for treason against the state, it is not to be supposed that his exalted sense of public duty altered in the slightest degree his love for these young men.

It is by distinctions of this kind that we are enabled to understand what we mean, and do not mean, by the quality of forgiveness. When I speak of "forgiveness of sin," I have in mind an inner attitude of soul directed not toward the fact of evil-doing, but toward the person of the evil-doer. Forgiveness is a matter of personal relationship between two individuals, one of whom has visited injury upon the other. In the last analysis, forgiveness must be described as the farthest extension of that law of love one for another which lies at the heart of Jesus's message to mankind. That we should love those who love us, be generous to our kinsmen, friends and neighbors, show tenderness to those who are worthy of such tenderness—all this has been manifest since the beginning of the world. It is when we come to those who to all appearances are not worthy of our goodwill, to the outcasts and sinners of our race, especially to our enemies and to those who seek to do us harm, that we begin to hesitate and question. Some of the greatest teachers have contended that there were limits beyond which the law of love could not, or should not, be applied. Thus Confucius, asked by his disciples if "injury should be returned with kindness," replied "With what, then, will you recompense kindness? Recompense injury with justice, and recompense kindness with kindness." But with Jesus there was never any doubts upon this problem. In his mind God's family was one, and its borders were as wide as the human race. He was certain that no man could ever be banished from the circle of God's love, however serious his offenses, and therefore was he certain that no man should ever be banished from the understanding and affection of his fellows. "Love your enemies," he said, "bless them that curse you, do good to them that hate you, and pray for them that despitefully use you and persecute you, that ye may be the children of your Father which is in heaven, for he maketh his sun to rise on the evil and on the good, and sendeth rain on the just and on the unjust." Never was there a harder rule laid down than this! It is the one part of the Christian gospel which to some people seems absurd, as to most people impracticable. And yet Jesus himself revealed to us the secret of its attainment. "Forgiveness" is the word! We may love our enemies by forgiving them their sin. Forgiveness, therefore, is to be understood as the farthest extension of the law of love. It is the supreme test of our goodwill to men—the highest expression of our loyalty to the one God and Father of all. To love as Jesus would have us love, is to love the bad man as well as the good man, the saint as well as the sinner, the enemy as well as the friend. Paul saw the goal and pointed the road thereto, when he wrote to the Ephesians, "Let all bitterness and wrath and anger and clamor and evil speaking be put away from you with all malice, and be kind to one another, tender-hearted, forgiving one another."

Now it is the universal aspect of this problem which I want to discuss with you this morning. The law of forgiveness, we all accept. But do we accept it without reservations of any kind? Should we forgive all sin whatsoever? Or, to put the question in the more personal form implied by the fact that forgiveness is an attitude not toward wrong but toward the wrong doer, Should we forgive all sinners whatsoever? Should we put out of our minds all question of the nature of the evil perpetrated, and of the persons injured by this evil, ourselves or other men, and forgive regardless of every circumstance? Or should we throw some reservations about our love—know times and occasions when we must refuse to forgive, in order that love itself may not be hopelessly betrayed?

To this question of the universal application of the law of love, I would answer this morning as Jesus answered—that we must forgive all sin. The attitude of the Nazarene toward this matter is beyond all possibility of dispute. Would you consult his teachings? Note the passage which I have taken for the text of this sermon. The impulsive Peter has had the law of forgiveness imposed upon him by the authority of his revered master, and he wonders how long it must be recognized and obeyed. How many times shall my brother sin against me, he inquires, and I forgive him? If I forgive him as many as seven times, is that enough? To which Jesus makes the immortal reply, that Peter must forgive his offending brother not until seven times, but "until seventy times seven" —by which he means, of course, indefinitely. Or perhaps we seek for guidance not in the preaching but in the practice of the Nazarene? Then ponder, if you will, the story of the woman taken in adultery. Here was one who had offended against the law of Moses, and therefore against the law of the Most High. There was no question of her guilt, for she had been taken "in the very act." Her accusers were thick about her, ready to inflict the punishment prescribed by the Mosaic code. And what did Jesus do? Did he seek to vindicate the law, obtain justice for the outraged husband, support those who were eager to protect the morals of the community? Not at all! He turned on the accusers of the woman, reminding them of their sins, and then, when they were scattered in shame before him, gave forgiveness to the adulterous woman, bidding her simply to "go, and sin no more." But the climax of both word and example is found, of course, in the last hours of Jesus's life, when he hung in agony upon the cross. That there was disappointment, despair, even bitterness within his heart at this awful moment, is shown clearly enough in his cry, "My God, my God, why hast thou forsaken me?" It would have been understandable, if not excusable, had the broken and dying prophet, who had given everything he had for the salvation of his people, burst out in anger against those who had betrayed him. Think of what must have been in his mind as he looked down from Calvary, and saw the same crowd which had hailed him as the Messiah five days before, now reviling and spitting upon him. Could these men be forgiven—Judas, Caiaphas, Pilate, the Roman soldiers, the Jewish mob? The Christian Church has not forgiven them. Nineteen hundred years have past, and still these

slayers of the Master are unpardoned. But Jesus, even as he bled and died, rose in glorious vindication of the gospel of his life. He asked no questions, exacted no conditions, named no exceptions, but including all offenders against himself and his disciples, in an embrace as wide as the two arms extended north and south upon the cross, he lifted up his voice and said, "Father, forgive them, for they know not what they do." Jesus believed in forgiveness of sin, forgiveness of all sinners. By precept and example he made this forgiveness the beating heart of his religion; and those of us who would be in any sense the disciples of his spirit, have no choice but to "go, and do likewise."

It is not in the authority of any single man, however, even though he be such a man as Jesus, that I would commend to you this law of forgiveness of all sin. I believe that we must accept it, if we accept it at all, in the spirit not of obedience but of understanding, not as a commandment from without, but as a conviction from within. It is not our business, primarily, to be disciples of any teacher, however great, but to be masters of our own souls. And this means that we must have reasons for the things we do. Let us look a little bit closer into this matter of forgiveness, therefore, and see why it is that there must be no reservations upon our love.

First of all, I would remind you of the retort which Jesus made to the Jews who sought to stone to death the woman taken in adultery—"He that is without sin among you, let him first cast a stone at her." Who is there of us who is so pure and stainless that he is competent to judge his fellows? Who is there of us who is so virtuous that he can presume to condemn, without hope of pardon, another's sin? John Stuart Mill puts his magic touch upon this whole question, when he discusses the problem of free speech in his great essay *On Liberty*. When certain persons do not like a certain opinion, he points out, they always endeavor to suppress it by authority. "Those who desire to suppress it," he continues, "of course deny its truth; but they are not infallible. . . . To refuse a hearing to an opinion because they are sure that it is false, is to assume that *their* certainty is the same thing as *absolute* certainty. All silencing of discussion is an assumption of infallibility."

Now what is true here in the matter of opinion, is true also in the matter of the moral law. Just as there is no man infallible enough to refuse free utterance to the opinions of his neighbors, so there is no man perfect enough to refuse forgiveness to the sins of his neighbors. We are all of us sinners together. We are all of us falling short of the best standards and highest ideals of the spirit. We are all of us doing the things which we ought not to do; and there is little health in any one of us. It may be true that I do not know the sins of which this reprobate over here is guilty. But it is also true that I have never been exposed to any of the temptations of temperament and circumstance which have laid him low. Would it not be well for me to be charitable, with the thought of John Wesley, as he looked upon the murderer being led away to execution, "There, but for the grace of God, goes myself!" And even as I am, at this moment, guiltless of most of the abominations of evil living, is it not probable that if my soul were compared with that of any true saint, it would reveal many a stain, of which I would long since have been conscious and ashamed, and which I would long since have striven to uproot and destroy, had I not been more interested in my neighbor's sin than in my own virtue? In fact, "there is so much good in the worst of us," as Stevenson put it, "and so much bad in the best of us, that it does not behoove any of us to speak lightly of the rest of us." Whenever we see evil, our task is to condemn it, to fight it, to destroy it, to meet it in every form as Garrison met it in the particular form of chattel slavery. But when we see the evil doer, our task is to meet him with love—with forgiveness of his past, and blessing on his future. This we can accomplish by remembering that we ourselves are evil doers,—guilty, if not of one sin, then surely of another. "If the wrong doing of men fill thee with indignation," says the priest in Dostoevsky's "Brothers Karamazof," "so that thou desirest even to take vengeance on the wrong doers, then above all things resist that feeling. Go at once and seek suffering for thyself. So shall thine heart be comforted, and thou wilt understand how thou thyself art also guilty."

To forgive, therefore, because of the community of sin—to offer forgiveness to others, that we may receive forgiveness for ourselves—this is our first lesson! How beautifully Shakespeare puts this truth in the famous "quality of mercy" speech in the trial scene of the "Merchant of Venice"! "In the course of justice," says Portia to the vindictive Shylock,

> ". . . none of us
> Should see salvation: we do pray for mercy;
> And that same prayer doth teach us all to render
> The deeds of mercy."

It was this great obligation of forgiveness which Jesus had in mind when he taught his followers to pray, "Forgive us our trespasses, as we forgive those who trespass against us."

But there is a second aspect of this problem of forgiving all sinners, no matter what the nature of their sin! I refer this time not to ourselves, who are asked to offer forgiveness, but to the evil doers, whose deeds have stirred our anger and tempted our vengeance. How are we going to know, may I ask, to what extent a sinner is responsible for his offense, and to what extent, therefore, it is just to refuse him the forgiveness of our hearts? It is easy enough to assert, as I well know, that men are free agents, and therefore moral beings, and therefore rightly to be held to strict accountability for their actions. But we know today that very serious mistakes upon this point have been made in the past; and it is not at all certain that we are not making equally grievous mistakes at this present moment. Take the matter of insanity, for example! There was a time, and this not so very long ago, when lunatics were regarded as criminals, and were shut up in dungeons and prison chambers along with ordinary offenders against the law. As the insane, for obvious reasons, were the most troublesome of all prisoners, they were treated by their jailers with a degree of cruelty which would be incredible, were it not attested by the life stories of such reformers as John Howard and Dorothea Dix. Now, of course, all these horrors are done away with. Our insane are treated with a consideration equalled only by the tenderness bestowed upon the patients in our hospitals for the sick. And all because we have learned to understand the insane, to get acquainted with the causes

of their troubles, and thus to confer upon them forgiveness for all the evil that they may do.

Now what is thus true with the insane, is true in a lesser degree, and in a very different way, of course, with our criminals and moral offenders of one kind and another. More and more we are learning to limit the area of moral responsibility, and indefinitely extend the area of alien influences to wrong-doing. Think of what it means to place a confirmed criminal upon the operating table, and, by lifting the pressure of a splintered bone from the surface of the brain, transform him in an hour's time from a bad citizen to a good. Think of what it means to apply certain well accepted mental tests to the girls who earn their living by prostitution, and to find that between sixty and seventy per cent of these unfortunates are to be classified as mental defectives. Think of what is shown when an incorrigible pupil is taken out of the public school and by repairing his decaying teeth, correcting his distorted vision with eyeglasses, and quieting his nerves by relieving him of sweat-shop toil after hours, he is made a perfectly normal boy. Think of what is demonstrated when a psychiatrist is turned loose at Sing Sing, and writes in the case of convict after convict a record of heredity which is crowded with facts of drunkenness, cruelty, poverty and vice. Think of the significance of a sociology which reveals the determining influences of environment in the lives of the vast majority of every generation of men and women. It is true that, from the spiritual point of view, each one of us is free. But that freedom, let me tell you, is a thing not bestowed but achieved; and it is problematical at any particular moment with each one of us, as to whether that freedom has been won or not. There are fetters upon us all—fetters invisible, intangible, unsuspected even by ourselves, but fetters all the same. And there is no one of us who, bound himself, is not passing judgment upon his fellows similarly bound! What we need, what we must have, is not judgment but understanding. We must no more think of talking about the sin of the criminal, than the sin of the lunatic or the invalid. What would we think of a physician who told his patient that he was sick because he was immoral, which very likely might be the case, and then, having passed judgment upon him, cast him away from his sympathy and care? The physician's business, whatever the complicating features of personal responsibility, is not to convict but to understand—to diagnose the ill, and bring it healing. And so with those who deal with defects not of the body but of the soul! Our business is primarily to understand. We must come even to the vilest criminal, and discover the factors which have gone into the making of his life. And when we have made the discovery, we shall feel no anger, or disgust, but only sympathy. Hatred will fall from us like an ugly garment—vengeance be cast from our heart like poison from our systems. We shall understand why this man is an evil doer, and understanding, we shall forgive. For to understand all, as the great teacher has told us, is to forgive all.

Now to all this there can be little exception. We all comprehend the claim to forgiveness both by ourselves and by other men. And yet there are those who will not be ready to accept this declaration that we must forgive all sin, until we have admitted one very serious reservation. I refer to the plea that the offering of forgiveness to the offender must be preceded by repentance of the evil which he has done. We must be certain, it is argued, that the sinner is worthy of our goodwill—that the forgiveness which we offer him will not be received by him in vain. Such certainty can come only from repentance, and this repentance therefore we must exact before we permit ourselves to unloose the tide of our compassion. God, as we firmly believe, will bestow his forgiveness upon even the most erring of his children, but not until, like the Prodigal Son, he has returned in an agony of penitence. Jesus forgave more freely and glady than any leader of men who has ever lived, but only when he saw that the sinner had repented of his sin and was seeking the better way.

Now to all this there seems to me to be but a single answer, and this an answer clearly revealed by the example of the Nazarene. I have heard it argued not once but a hundred times, that the condition of Jesus's forgiveness of sin was the repentance of the sinner. But I have looked in vain in the New Testament to find any evidence of this assertion. If anything was ever free and unstinted, it was the love which welled up and out of Jesus's heart for all sorts and conditions of men. If anything was ever spontaneous and unreserved, it was the compassion which he poured forth upon even the most wretched and forlorn of his fellow-beings. That there were sinners who came to him in penitence, and received in that condition the boon of forgiveness at his hands, is evident enough. But nowhere is it stated, or even suggested, that this forgiveness would have been refused had the penitence not been offered. The brother to whom the disciple Peter was referring in our text, was not a penitent. On the contrary, he had offended again and yet again, until Peter was at the limit of his patience. And yet it was the command of Jesus that this obdurate brother should be forgiven not "until seven times," but "until seventy times seven"; and then again, if he still persisted in his crime. The woman taken in adultery, in the famous story from John's gospel, is nowhere described as a penitent. Fear must have been her only emotion when the crowd surged about her, with stones in their hands to slay her. Nor did Jesus ask her if she repented, when the mob had gone, and he stood with her alone. He simply gave to her his forgiveness, and begged her to sin no more! So also in that great moment upon the cross! What repentance was there in the hearts of that howling mob of Golgotha which railed at the stricken prophet, wagging their heads and crying, "If thou be the Son of God, come down from the cross?" There could be no repentance, for, as Jesus himself testified, "they (knew) not what they (did)." And yet did he plead for them with the Father, and pray that they might be forgiven.

Jesus did not condition his forgiveness on repentance. He was too wise in the mysteries of the spirit, to make any such mistake as this. He knew, and proved full many a time, that repentance must follow, and not precede, forgiveness. He knew, and proved, that if we want a man to love us, we must first love him—that if we want to have a friend, we must first be a friend—that if we want others to trust us, we must first trust them—that if we want others to repent their enmity against us, we must first forgive that enmity. The worst offenders are usually like the men and women who mocked at the foot of the cross—

they know not what they do. The whole problem of their salvation is found in the fact that they must be awakened to a knowledge of their sin. And nothing in all the world is so efficacious to this great end as forgiveness freely offered by a heart that understands and loves. It is this indeed which constitutes the whole essence of the Christian gospel, even in its most orthodox form. For is it not John who tells us in his first Epistle that "we love, because God first loved us"? This statement is something better than a theology, it is a way of life. It is the assurance that love, springing from our hearts as from the heart of God on that first day, making no terms, seeking no reward, asking no repentance, that this love will win the world!

Here, now, is the doctrine, the religion, of forgiveness! This does not touch, however, one very practical phase of the subject, with which I desire to close what I have to say to you this morning. I refer to the fact that, quite apart from all matters of idealism, you and I are in this world to fulfill a certain mission, to accomplish a certain work. We are not here to maintain our dignity, to defend our honor, to vindicate our courage—to think of ourselves in any way! On the contrary, we are here for the express purpose of forgetting ourselves in the larger interests of the human family. Our business is to accomplish something for mankind, to serve the interests of justice, righteousness and peace, to help bring in God's kingdom upon earth. As the poet puts it in his "Idyll," it is our task to

> "Speak true, live pure, right wrong, follow the Christ
> The King. Else, wherefore born?"

Now for the accomplishment of such ends as these, one thing is absolutely essential—that our spirits shall be free for the work they have to do. And this means that we must forgive everybody their sins! We must be prepared to love all men, and to serve their interests under all conditions, no matter what injuries they may do us, or what enmities they may cherish in their hearts against us. For if we feel fear or hatred against one single individual anywhere, that individual, thus feared and hated, becomes an obstacle in our path of service. If we refuse forgiveness to any living soul, we make impossible the fulfillment of our ideal of brotherhood just to the extent that this one soul is excluded from the circle of our goodwill. If we are genuinely and whole-heartedly to give our lives to the love of God and the service of our fellow men, then the first condition of our success must be a universal love. Resentment against one man is a denial of God within that man; hatred against one group of men is a confession that we can go so far in our work of love, and then we must stop! This is the reason why Jesus Christ laid down the commandment that we must love not only them that love us, but our enemies as well. This was first of all, I suppose, an ideal of the spirit, but it was also a precept of applied religion. Not until we have learned to love even our enemies, and thus forgive them their sins against us, are we equipped for efficient service of the Kingdom.

This brings me for my final word to the thought which I know must have been in your minds during the entire progress of this sermon—namely, our attitude toward the Germans. What our national enemies have done, or may now be doing, in this war, I do not discuss. What interests me at this moment is the question as to what we are going to do—what is to be our spiritual attitude toward these Germans! Are we to condemn and hate, as we are now being urged to do upon every hand? Are we to make this war against an empire a war of revenge and punishment against a people? Are we to banish Germany from the family of nations after the war, refuse to join trade relations with her, take a solemn oath never to buy anything made in Germany, so long as we shall live? Are we to refuse, in a word, to forgive, and thus declare a spiritual war after the war? If this is to be our course, we might as well be honest with ourselves and confess that we are putting Christianity definitely and forever out of our lives—that we are hypocrites in our reverence of the man who laid down the law of love as the essence of his religion, and deliberately extended the application of this law even to his enemies. The establishment of a moratorium on Christianity during the actual period of the fighting is bad enough; but infinitely worse, indeed incredible, is the suggestion that this moratorium should be extended into the period after the war.

Then, quite apart from the idealism involved, there is the practical question of accomplishing our purpose in this war. We are fighting, we are told, to make the world safe for democracy, to establish an enduring peace among the nations of the earth. Is there anybody so foolish as to believe that any such end as this can be accomplished, if we refuse forgiveness and fellowship to the Germans? These Germans, whatever their sins, cannot be wiped out like a pest of flies. There are millions of them who must continue to share this earth with us as a common abode. They are here upon this planet, whether we like it or not. And it is for us to say whether they will be here as enemies or as friends. If they are made to be our perpetual enemies through our perpetual hatred, then will any democracy that we build be threatened by their revenge, any peace that we establish be menaced by their distrust. If, however, they are made to be friends by the free forgiveness of our love, then will the brotherhood of man at least be possible, peace upon the earth be something other than a foolish dream, and the kingdom of the spirit be established in our glad day. I believe that we must forgive the Germans, and receive them unhesitatingly into the fellowship of nations, first of all as a matter of duty, as a fulfillment of the ideals of religion which we profess. But I also believe that we must bestow this forgiveness upon our enemies, as a necessary condition of the accomplishment of what are described as our "war aims." More important than swords, is the spirit. Greater far than the conquest of an empire, is the rule of our hearts.

Such is the law of forgiveness. To be very humble in remembrance of our sins—to be very compassionate in our thought upon the sins of others—to exact repentance through goodwill—above all, to seek to understand and thus to love as those who would be loved! We must forgive sin, and all sin, that God's kingdom may come, and his will be done on earth as it is done in heaven.

> No golden shore I seek, but a heart that sings
> The exquisite delight of common things,
> The kingdom of heaven is not there, but here—
> Oh, for the seeing eye and hearing ear!
>
> —*Frank Crane.*

Present Political Conditions in India

The following article has been written by one who is in deep sympathy with England and her Allies in the present war. He has not visited India since the war broke out, but was there for several months almost immediately before hostilities began, and during all the progress of the war he has kept in the closest touch with events and with public feeling there that has been possible under Indian censorship regulations, through periodicals from all the leading Indian Provinces and through private correspondence.

He has written what follows in no spirit of criticism, but with a wholly constructive purpose, that is, with the desire of throwing a little light, if he may, upon England's serious and pressing problem in India, and its solution. Difficult the problem certainly is; and what is more, it is as dangerous as it is difficult, both to Great Britain and to India. But he believes that by wise and courageous statesmanship it can be solved, solved in a way to do justice to the Indian people and therefore satisfy their demands, and at the same time to give safety and permanent strength to Great Britain.

What is that solution? He believes it is Home Rule, like that of Canada, Australia and South Africa. The peril threatening in India can be averted by one course of action—and no other. That course of action is the exercise on the part of England of a courageous and broad-minded statesmanship like that which at the close of the South African war met the Boers in the spirit of chivalry and honorable dealing, and said to them, "We do not desire you to be a subject people; we ask you to rule yourselves; take a place in the Empire by our side." That saved the Boer Republics from becoming in the British Empire a perpetual menace, a second Ireland, and insured their contentment and their loyalty. Similar treatment of India will bring similar results. Any other treatment will fail. And with the feeling in India what it is, no time should be lost in letting the Indian people understand that such is the treatment they are to receive.

——— J. T. SUNDERLAND.

The present war is being fought "to make the world safe for democracy," that is, to ensure to all peoples the right of self-government, and to make it impossible for strong nations to dominate and rule less powerful nations against their will. So declares the United States; so declare all the Entente nations.

To every intelligent mind this declaration should at once suggest the case of India. India is the most conspicuous illustration in the entire world of a great and highly civilized people, conquered by a foreign power and held in subjection age after age by the might of the sword.

We sympathize with Ireland in her demand for home rule. But Ireland has only four and a half millions of people, against India's 315 millions. Moreover, Ireland's oppression, bad as it has been, is not to be compared with that of India. Ireland has full representation in the British Parliament, the Parliament whose government controls her; India has no representation whatever in that Parliament, and yet is compelled to submit to its rule. England holds the control of India absolutely in her own hands; all the hundreds of millions of the Indian people have not as much power to shape their nation's career as is possessed by a single English miner or blacksmith; for the English blacksmith or miner does vote for his member of Parliament and thus has a measure of authority over India, whereas all the people of India combined do not possess a particle of power to shape or mould the destinies of their own country. The Indian people can "petition" the autocracy, the absolute government, that rules them; they can humbly "submit their grievances" to its usually deaf ears; they can "advise" it; but they have no more control over it (I mean over the Indian General Government, the Government that shapes their national destiny) than have the people of the United States, or than has the man in the moon.

Do we imagine that a nation with as long and proud a history as that of India—far ante-dating that of any European people—does not mind its loss of national independence and its subjection to a foreign yoke? The truth is, all the more intelligent classes in India feel the humiliation, the wrong and the ignominy to which they are subjected, quite as keenly as do the people of Ireland, and they have far more ground for this feeling because the tyranny which they suffer is far greater.

We sympathize with the people of Belgium and Serbia, as well we may. But their humiliation and their sufferings are only of the past three or four years, whereas India's have been going on for a century and a half. India was conquered as unjustifiably and almost as ruthlessly as was either Serbia or Belgium, and today is held in subjection with quite as stern a hand, even if not in so barbarous a fashion. The sum-total of the oppressions, injustices and sufferings inflicted upon India in the course of her long subjection is vastly greater than the sum-total of those which have so wrung our hearts in connection with the two European nations named.

The people of India at the present time are earnestly demanding that the principle for which England is fighting in Europe shall be applied to their case. Over and over, the Entente nations, including America, have declared that they are pouring out their blood to ensure the right of all nations to rule themselves, to choose their own allegiance and to shape their own destinies. Even India has been asked to pour out her blood for the same principle, and she has done so freely, in France, in the Gallipoli Peninsula, in Egypt, in East Africa and in Mesopotamia. Yet we see little sign of this principle being applied to India's liberation, although India is a highly civilized land, with a population nearly as great as that of all Europe. For more than a century and a half she has been ruled, not only without her consent, but by one of the Entente nations. A hundred times over she has protested against that rule and asked for freedom. Now she asks for it again, with an almost absolutely united voice,—coming from Hindus, Mohammedans, Sikhs, Parsis—all parties and all classes. Shall she not have it? Can England—fighting, as she claims that she is, for the freedom of all peoples—refuse to grant it? Can America fail to sympathize with India's claim, and to use her great influence with England, in such way as may be possible, to give it support?

When the war broke out the Indian people had hope. They saw England in dire straits. A few said, "Now is our time to strike our oppressor, to throw off our chains, while England is expending all her strength elsewhere and therefore cannot resist." But the great majority answered, "No! We want our liberty; it is dearer to us than life. But let us not take advantage of England's calamity. Let us rather stand by her in her hour of need, and trust to her honor, trust to her noblesness, to give us of her own free will the boon that we desire and that is our right."

India did not ask for full independence, although this would have been but just. She said: "Give us simply home rule within the British Empire, home rule like that of Canada, Australia and South Africa; with this we will be content."

This was the situation at the beginning of the war. It was because they were magnanimous, and trusted England's generosity and honor, that the Indian people entered upon the war with hope and wonderful loyalty, and rallied so splendidly as they did to England's support, giving money far beyond their resources, gladly sending troops, and offering further volunteers in almost any numbers, if England would accept them.

Is India's hope bright now? No, it is burning low, very low. There are a thousand evidences of this. Nearly everything done and said since the war began has tended to dim it. At least this is India's view. The one ray of light that appears in any quarter comes from the British labor party, who have had the justice and the courage to declare for the application of the principle of government self-determination to India as well as to the peoples to Europe. But this declaration has received no endorsement from the British Government. In all the utterances of the British Premier or others in authority about freeing subject peoples, no mention has ever been made of India's subject millions. The same is true of all the other Entente governments, except Russia; the representatives of Russia have spoken out plainly declaring that India has as much claim as Belgium or Serbia or Poland to be freed from the conqueror's yoke. All the rest of the fighters for the liberation of the oppressed, including the United States, have lifted up no responsible voice in behalf of the greatest and most long-suffering of all the subject lands of the world. Is it any wonder that India is losing heart?

To those Englishmen—and they were not few—who in the beginning believed that the war would bring England and India closer together, the present outlook is indeed discouraging. So discouraging is it that to some it appears inevitable that India will drift further and further from her allegiance to England, and that a cleavage beyond repair will be caused in the fabric of the British Empire.

There is a deep underlying feeling in the Indian mind, amounting almost to a certainty, that England does not intend now, anymore than she has intended at any time in the past, to grant to India any real voice in her own destinies. In the past she has made promises again and again, but they have never been kept. India today is granted no more power to govern herself, to shape her own national career, than she possessed half a century ago.

Recently a new promise has been made. Mr. Montague, the new British Secretary of State for India, who has taken the quite unusual step of visiting the great dependency that he is to have in charge, announced before starting that his object was consultation with the Indian people and government as to the "gradual development of self-governing institutions, with a view to the progressive realization of responsible government in India." This sounded well, and at first kindled some hope. But it was soon discovered that the hope would almost certainly prove illusive; for in his very announcement that he was going to India to formulate plans for her political advancement, he added the following fatal words: "The British Government in England and the British Government in India, on whom the responsibility lies for the welfare and advancement of the Indian people, must be the judges of the time and measure of each advance." There it was. The Indian people were given to understand that everything is in England's hands. Their desires and their rights do not count. They will be granted such advances as England sees fit, and no others; and at such times as England wills, and not a day earlier. "As a sheep before its shearer is dumb, so" they are expected to "open not their mouths."

Is this just? Cannot England see that it is not? Cannot America, cannot all the allied nations which are fighting a war to ensure the right of political self-determination to all peoples, see that there is no justice in it? If the war is to end without any voice being given to great India in shaping her own future, then will the proclaimed object of the war prove a delusion and a deceit.

Have not the people of India themselves a responsibility in so important a matter as their own freedom? Have they not a right to a voice both as to what it shall be and when it shall be? Says a recent Calcutta paper in a leading article: "If the British bureaucrats in India, who now have Indian affairs so largely in their hands, are to be the sole judges of the time and the measure of each advance granted to the Indian people, then alas for India! If the custodian of a minor, whose property he enjoys, be given the privilege of determining his ward's age of majority, the latter will remain forever in a state of minority. In the same way, if the British bureaucrats who rule India are to be the sole judges of the time when Indians will be fit to be entrusted with responsible government, that time will never arrive."

This Calcutta editor voices the feeling of practically all India. And is he not right?

What should be done? Lovers of justice in America should speak out with no uncertain voice. Lovers of justice in England should bestir themselves. The British Parliament should take the matter up without delay, and promise to the long-suffering people of India, in a way that will not be a mere thing of words, a mere mockery, that their prayers are to be heard, that their patience and their loyalty are to be rewarded, that what they desire and what is their just right, namely, representative government, home rule like that of Britain's self ruling colonies, is to be granted them; and not granted "sometime," at a date which never will arrive, but at a fixed time within some reasonably near future. This will settle England's perplexing and dangerous problem in India. Nothing else will.

If England moves promptly and of her own motion to give India the freedom which is her right, she will convince the world beyond a question that the war she is fighting is really one for the liberation of oppressed peoples. But so long as she keeps her foot upon India's prostrate body, and gives no clear promise of removing it, will it not be difficult for her to produce that conviction?

To say that God has given a man many and great talents frequently means that he has brought his heavens down within reach of his hands.

—*Henry Thoreau.*

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Beginnings

Myth and Legend Versus the True Story

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XX

Introductory Lesson to the Ten Tablets of Law

New occasions teach new duties; Time makes ancient good uncouth;
They must upward still, and onward, who would keep abreast of Truth.
—"The Present Crisis" Lowell.

There is a difference between law and laws and today we will not study law as revealed in the order of the universe, law as established in the principles of justice and equity, law discovered by the philosopher and enforced in nature and human nature but laws enacted by man, laws which are found in their primitive form in the contributions of all nations, offered with divine credentials by all religions. Later these laws are discovered incorporated in the statute books of modern governments, expressed in city ordinance, in state and national enactment and in what we still regard with reverence, though but poorly expressed and with doubtful accents; international law. The assumption of a body of international laws is poorly born out in fact. An international code has never been offered as authoritative and conclusive but it is the trend of political life today.

There comes a period in the history of society when custom is formulated into rules, when habit is organized into regulations, insisted upon more or less definitely. England boasts of an unwritten constitution which nevertheless she is willing to die for and which lawyers dispute over. The United States boasts of a written constitution which is forever being challenged and disputed and our courts are kept busy trying to interpret constitutions of city, state and nation.

I want to justify laws in this class. In the evolution of thought, liberty early became a word to conjure by; personal liberty, intellectual, moral. The right to do as you please is a very sacred right which an American is very slow to give up.

Every privilege brought to us by civilization is secured by the sacrifice of personal liberty. Every advantage secured by modern development is an encroachment upon the individual's right, and oftentimes, perhaps most of the time, begins against the will of the individual.

Herbert Spencer in his earlier writings argued against public schools, even followed the logic to its bitter conclusion and spoke against public roads. He afterward modified the logic that urged against a childless man paying for the education of his neighbor's child, or the taxing of an independent thinker for a school more or less under the dictation of the church. The Catholics in America feel the same seeming injustice, and have urged it more or less persistently and logically. In Cincinnati, some years ago, a Catholic Archbishop led in a fight against the use of the Bible in the public school and was supported by an Unitarian minister, Thomas Vickers, a very learned and radical man. In that case the argument of the Protestant carried, though reluctantly. Whether a Jew should be taxed for the maintenance of the Protestant Church or Catholics be taxed for Protestant instruction is easily answered when we realize that the well-being of the individual must be subordinated to the well-being of the community. All such taxation is justified as are the police and teaching forces justified as measures of public safety.

The greatest philosopher that Europe or the race has produced in modern times was Immanuel Kant of Prussia. He was never away from home sixty miles in his life, still his philosophy holds regarding highways, later railroads and steam travel on land and water, now airways. The community interferes with my right in not allowing me to walk on the railroad track when a train is due. My liberty is curtailed on every hand by human regulations, justified on the theory that the well-being of the community demands it, and therein the individual finds his greatest freedom and the community its highest development. We must pay the penalty of living under civilization.

Chicago is now on the eve of a great personal liberty fight on the saloon question. There will be a clear division not simply between those who do and do not want the saloon, but there will be those who do not want their liberty interfered with and will include some scholars, teachers and preachers, who will argue that to develop self-controlled men the saloon must be as free as the grocery. They fail to see that such argument would take them back to primitive conditions. To preserve the sanctity of the home, to maintain schools, to make travel safe you must have the co-operation and the assistance of the state. That personal liberty ends where public right begins is the foundation of organized law and statutory regulations. Should a law prove an infringement on my right I must take the attitude of the Quakers in the old days of anti-slavery, who obeyed the law by conforming to it or by accepting the penalty of non-conformity.

Having indicated the sanctity of man-made laws let us see how they have crept into the world. The decalogue stands pre-eminently among the early codes of the world but does not stand alone. All early laws were supposed to be God given, all early commandments supposed to be directly authorized and dictated by the Eternal.

The Cretans say their famous law-giver, Minos, used to ascend Mt. Dicte and receive the sacred laws from Zeus himself. It was believed by the Spartans that their law-giver, Lycurgus, obtained his laws from Apollo; and by the Romans that their law-giver, Numa, obtained his from his divine wife, Egeria, whom he used to visit in a sacred grove.

The Mexicans say their laws were given by their great God, Quetzalcoatl, who proclaimed them from the top of a volcano—the Hill of Shouting. His voice could be heard 300 miles away. In South America the Bogata Indians claim their laws were given them by a wise old man who announced them from the summit of a high hill; the Brazilian Indians can still show the footprints in the solid rock on top of a hill where their god stood when he proclaimed their laws;

they can also show the river whose waters he divided on his departure, so that he went through dry-shod.

The most beautiful myth story within our reach of the divine origin of human law, a God given code, is of course that found in the 6th to the 34th chapters of Exodus and the 4th and 5th chapters of Deuteronomy. There are two versions of the ten commandments proper, one in the 20th chapter of Exodus and the other the 5th chapter of Deuteronomy. These accounts show that there came a time in the organization of the Jewish people during the exodus from Egypt when life became so complex that a code was needed. So with splendid imagination and magnificent knowledge of nature and human nature there is described the summoning of the great leader, Moses, who had brought these people out of bondage, on to the mountain where he was taken into the confidence of the Almighty and received from his hands two stone tablets, one containing man's duty to God and the other man's duty to man. From that impressive meeting he went down into the valley to find the people worshipping a golden calf, allied to the bull worship they had left in Egypt, Aaron having weakly acceded to their desire for something tangible to worship. Moses, when he realized what an inconsequential rabble he had to deal with, grew angry and broke the tablets, but Jehovah had a purpose to fulfill and a second time these commandments were engraved from divine dictation and were consigned to a casket or ark and given for safe keeping into the hands of the priestly tribe of Levi. This ark was carried into battle and regarded something as our Colors are regarded in the Army.

Where did these commandments come from if not given by Jehovah? It is a big task for the imagination to see how in a literary and poetic way the experiences of a century are crowded into the story of an hour. The story of Moses lies in the dim land of antiquity without sure dates. We can only guess from a few bas reliefs on Egyptian monuments and tombs and perhaps a few scattered sentences on Egyptian papyrus.

Moses led his people out about the thirteenth century before Jesus. Five hundred years after that, the Jews came into the writing age and the prophets stirred them with profound ambition along law-abiding and law-forming lines. Three years after that national calamities overcame them and they were carried off under the domination of the highly developed civilization of the Valley of the Euphrates. They went to school to the Babylonians and received immense enlargement of life and vision. Then the conqueror, Cyrus the Persian, in furthering a broader policy, allowed them to go back, and about 200 years before Jesus they produced the book we call the Pentateuch.

It would be interesting to follow the story of law givers as they appear in the hisory of all people. In Wales there is a clump of trees marking the site of the palace of Howell the Good, who lived in the ninth century and who has come down through history as the Welsh law giver, his laws being still extant and studied in law schools.

One hundred years after that came the real English hero, Alfred the Great, who stood for so many good things, pre-eminently for codifying the laws of the Saxons.

The next great lawyer was Charlemagne, a German of the Germans, who laid the foundation of Germany's splendid power and virility. He encouraged education among his soldiers and takes his place solidly among those who through their enlightenment have been able to solidify human experience into law.

About 1901 a band of French explorers under M. de Morgan, digging in Susa in the present territory of Persia, about four hundred miles east of Babylon, found an interesting relic buried in the sands, a shaft about 8 by 3 feet. On one side of the tablet is an image of King Hammurapi, receiving from the hands of the Sun God the law. On the other side is crowded a beautiful and wonderfully preserved cuneiform inscription which scholars have been able to read, and have spelled out the story of the tablet. Hammurapi, a peaceful and successful ruler of Babylon, caused the engraving of these laws and erected the tablet, perhaps in the public square. When the country was conquered by the Persians this shaft was carried away as a trophy, buried in the sand to be discovered and interpreted in a book by Prof. Robert Francis Harper. King Hammurapi lived as far back from Moses as Moses from Jesus, and Jesus was equally far back from St. Francis.

It can easily be seen how law represents the solidified experience of millions of human beings.

QUESTIONS.

(1) What does law represent?

(2) Why does the doctrine of personal liberty interfere with the law?

(3) Name some of the great law-givers of the world.

THE LEARNER.

What light transforms his eyes and brow? . . .
A handful of swift years was yours,
O dear dead Boy beyond my care,
Whose youth undying death secures,
Unalterably pure and fair.

Some things he knew: to laugh; to weep;
To love a little, and to grieve;
Beauty had wakened him from sleep
And led him on from morn till eve.

He trod on pain's most holy ground,
Some faith he learned in sudden gleams,
But all too frail for life he found
The staff he fashioned out of dreams.

And half life's gifts were unbestowed,
Its bitter sorrow all unlearned,
Its deepest streams had never flowed,
Its brightest flame had never burned.

To me he came for light, to crave
For wisdom, as for love and joy,
And all my little store I gave
To light a pathway for the Boy.

But now the road leads on so far,
So straight, there is but room for one;
His footsteps pass from star to star,
His eyes have gazed beyond the sun.

He needs no faith who walks with God,
No staff when earth is left behind,
But, eagle-eyed and lightning-shod,
Mounts ever up, to seek and find.

What thought, too great for me to bear,
What light transforms his eyes and brow? . . .
O dear dead Boy beyond my care,
How far are you beyond me now?

The Spectator. —*Ruth M. Bedford.*

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THE FIELD

"The World is my country, to do Good is my Religion."

FROM THE FIELD OF WAR.

An honored friend in Paris, Prof. Gaston Bouet Mawry, sends us an editorial from a newspaper of that city which deals with patriotism as the new religion by which France is finding her soul. It concludes with an account given by a French officer of one of his men, a poor poilu, with little education or mental power, without distinction in the service; simply an average peasant soldier, faithful, brave and devoted. A rule had been adopted by which every soldier who was the father of four children was to be allowed a ten days' leave of absence to visit his family. Having made a deposition that he had four children and had not seen them for two years past, the soldier referred to was given the desired leave of absence and departed. Two days later he reappeared again, and without a word of explanation took his place in the trenches. The commandant sent for him and expressed his surprise at his speedy return. The poilu reddened, thrust his hand into his uniform and produced a poor, cheap photograph, a family group consisting of a mother with a young child in her arms and two older children standing beside her knee. The officer examined it and returning it asked what it signified. Then the soldier told him, humbly and simply, that before he had reached his native village he had received a letter his wife had written him, affectionately welcoming him home and inclosing a picture of all the family which now remained to him. This was the first information he had of the death of his eldest son, Paul, a youth of nineteen, who stood with the colors in the trenches in northern France. His impulse was to hasten on to his wife and children and comfort them in their common sorrow. But he remembered that he had affirmed in his deposition that he had four children, and by that representation had secured his leave of absence. "It was not true, my captain. I have only three. I cannot lie. So I came back at once to my duty."

And all this seemed to the man so natural and just that he had not even mentioned it to his companions. With such a spirit animating its humblest soldiers we may well believe that whatever may happen on the field of battle the soul of France is invincible.

C. W. W

THE BUGABOO OF "LOST TAXES" WHEN SALOONS ARE CLOSED.

It is almost pathetic that so many people are fooled by the liquor men's arguments that if the saloon is abolished, taxes will be so greatly increased that their homes and their businesses will be lost.

Let's assume that a city of 20,000 has twenty saloons, each of which pays $1,000 per year for a license fee, making a total of $20,000. The city would probably receive about $15,000 of this amount, because the remainder would go to the state.

Now, of course, the saloons in the city will have much of this $15,000 returned to them in the form of police protection and other advantages which come to the liquor business because it is located in a well protected community.

But in order to secure the $15,000 in question, the people of the city are compelled to spend about $300,000 over the bars!

Isn't this a wonderful financial system?

Suppose the $300,000 spent in the saloons of the city were spent in other stores in town? There is no doubt that a very considerable number of additional clerks would be engaged and every merchant in town would be so much more prosperous that he would pay a larger tax because of his increased income, and in the end the city would be much better off than it was when the $300,000 were spent in the saloons.

Assuming that there were absolutely no other method whereby the $15,000 received from the saloons could be raised, and that it would come directly out of the pockets of the people—how much would it mean for each person in town?

Fifteen thousand dollars divided among twenty thousand people would amount to seventy-five cents each per year—and this would "break" every person in town—wouldn't it—just about one cent and a half per week! *If you believe that the traffic in Alcohol does more harm that good*—HELP STOP IT!

Strengthen America Campaign.
(*Prepared by Charles Stelzle.*)

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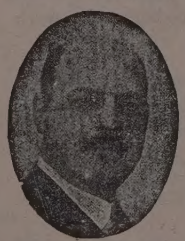
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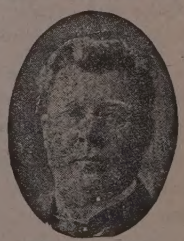
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